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Moral and Religious Education from the Psychological Point of View*

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The topic that your committee has assigned to me is broad, yet specific. It is broader than our habitual question concerning the limitations of what the state may teach respecting religion; it carries us, likewise, beyond the question of the best methods for character-forming. It invites us, rather, to look for the horizon-line of our thinking. It suggests that we climb to some high point of fact from which we may see beyond our daily task and note some of its relations to the wideness of civilization, and history, and the human consciousness.

Our topic is nevertheless specific. We are accustomed to approach the theory of education either from the standpoint of society, which institutes formal education, or from that of the mind that is to be educated. Education is both a molding of the individual to social ends, and a development of the mind according to its native capacities and its inherent laws. The latter, or psychological point of view, is the one that we are now required to assume. Our task is to inquire whether the facts of the human mind give countenance to the idea that education properly is and must be the development of both the moral and the religious life.

Our problem will overlap somewhat that which grows out of the sociological approach to education. For sociology, too, has to do with mental reactions, and social institutions may even be regarded as forms of such reaction. But, as far as may be, I shall limit myself to the simplest description of mental states without especial reference to institutions and customs.

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Two more preliminary words must be said. The first is that the difference between the religious and the moral aspects of education can best be touched upon at a later stage of our inquiry, after the facts upon which the distinction rests have been measurably attended to. Again, whatever ground there may be for thinking of education in terms of both morals and religion, there will remain a question as to how educational functions are to be distributed among the defferent organs of society. The religious ideal in education does not of itself imply that the state school is to teach any religious idea or belief. Religious teaching may be the function of the family and the church, instead. In fact, for the sake of avoiding needless misunderstanding at this point I am tempted to say bluntly now at the outset that, in my opinion, our educational system is not identical with our school system. There are educational functions, for example, that only the family, or some institution modelled after the family, can possibly perform. There are also educational functions that some of us are certain that only the church can perform. Our educational system includes, along with the school system, both the family and the church. There are few more insidiously harmful assumptions than that the school system bears the whole responsibility for the education of the young; and there is hardly any one thing that would more certainly, quickly, and profoundly improve education than a compelling realization on the part of, first, the family, and then the church, that they are integral parts of the educational system.

One question, then, is not whether the state school should assume new functions or revise old ones, or, indeed, how the educational ideal is to be made effective at all. We are in search, rather, of information as to what this ideal ought to be in view of what the mind of man is.

In order to answer this question with some degree of thoroughness, it is necessary now to remind ourselves of certain general concepts of the human mind which, though they are familiar to us, are likely to have implications that are rarely drawn out.

I.

Our starting point is the fact, now well recognized by progressive teachers, that the mental life is through and through active. We assume that all consciousness is motor as well as sensory, and that a mental state, or a process of mental growth, is fragmentary and arrested unless it includes a full measure of action upon the situation that is presented. This is the final ground of the received pedagogical maxims that there should be no impression without expression, and that we learn by doing. To have established this principle in our teaching marks an incalculably important forward step. It has transformed and vital-

ized the attitude of both pupil and teacher. The pupil is no longer unwilling clay upon which the teacher seeks by sheer drudgery to impose certain set forms, but the two now work together for the free expression of life. Thus the profession of teaching is being rescued from the mechanical formalism whence came the unpleasant "tang" of the term "pedagog."

Yet our practice by no means exhausts the applications of this principle. To a considerable extent we still assume, with the old intellectualism, that the active or expressional part of mental acquisition and growth occurs merely as a last term in a series. In large ranges of human interest we still fancy that one does or should first acquire the idea and know the truth of it before any active attitude is assumed. We are supposed, for example, to perceive an object in a passive way, and afterward to act with reference to it; whereas, the perception of an object as really there includes some reaction to it. To perceive just this object is already to perform at least a nascent act of adjustment to it. The action that comes after the object has been clearly defined and reflected upon, is only the climax of a series of acts that may be less clearly conscious, but not less actual. In a word, mental life as such is active response to environment. This view has supplanted the notion that the mind is primarily a kind of mirror for reflecting indifferently any object that may be placed before it. To be a mind is not first of all to think the world impersonally and disinterestedly, but rather in and through thinking to effect a human adffustment between ourselves and our world.

We merely express the same notion differently if we say that our mental life is essentially an effort to attain ends, an effort that is more or less obscure to itself in its earlier stages, but one that defines itself to itself as it goes on. Apply this conception to every mental process whatever, and you will have in popular form what the psychologists call the functional view of the mind. From the functional point of view we ask concerning every type of mental reaction in what need it arises, and in what way satisfaction therefor is sought. We can now say that to be conscious is to make effort to get out of a less satisfactory state into a more satisfactory one. Accordingly, we can re-classify psychological processes by reference to the kinds of satisfaction that they seek, or the kinds of strain or uneasiness in which they arise. For example, analytical thinking itself is now regarded as arising because instinct is inadequate to meet our complicated situations.

If, now, consciousness is effort toward ends which shall sooner or later be definitely appreciated and approved or disapproved, then mental life with us is essentially action for the sake of the good. Any given mental reaction may miss the good that it dimly or clearly seeks and that which it seeks as a good may turn

out to be inadequately satisfying. There is room for blind and perverse action within our formula. But, whether we react wisely or unwisely, to be a developed human being is to attain to consciousness of ends that we seek as our good.

As fast and as far as the sought-for good becomes defined as one's end, or as a desirable object, we form ideals. Our ideals may be low or high, wise or foolish, but ideals of one sort or another, and more or less clear or obscure, are of the fibre of our conscious life. In every pulse of conscious life we pursue some ideal or other.

It could be shown, if this were the place for tracing the order of development in civilization, or even the order of growth in a child, that there is continuity between the earliest stages of desire, in which ideals reach only to enjoyment of the senses, and the later and higher stages, in which to be a man means to love one's family and one's country, to appreciate beauty, to seek the truth, and to commune with God. Whatever we conceive to be the content of the moral life, it blossoms directly out of nature. It is true that desires conflict and that choices must be made, so that no mere drifting with nature will bring us to our human good. But it is equally true that nature herself incites us to choose; nay, the deliberate will first discovers itself through the gradual analysis of reactions that are more spontaneous. Thus our individual personality is both bestowed by nature and attained through our own striving. We start life full of unregulated desires; we lack consistency, we lack self-control, and we outgrow our earlier satisfactions. The task that is set before us is to attain to a unified self-hood which, consciously and freely setting its ideals before itself, is able at last to express self in terms of the good.

The point that we have reached is this. We are beings in search of the good, which it is the function of consciousness to define so that the search may most surely and directly reach a goal that will satisfy a free personality. In short, our conception of human mental life is that it is moral life through and through. We shall not adequately understand any mental process until we see this aspect of it.

II.

If we ask then, where the ethical factor comes into education, the answer is that it does not come into education at all. It is there through and through, constituting in part the essence of the human mind with which the teacher deals, the essence of the mental development that the teacher seeks to promote.

In a general way this principle will doubtless be admitted without dissent. But too commonly the ethical conception remains in the teacher's mind as a mere formula of belief which, though

sincerely held, has not become a creative or even controlling principle. Let us therefore dwell for a time upon some of the features of the landscape that now lies before us.

1. Under the conception of the human mind that has now been unfolded, the act of teaching becomes a moral act. This means not only that the teacher's occupation places certain moral restriction upon his conduct; it means not merely that the teacher must be solicitous for the character of his pupils; it means that the teacher's own professional act of teaching must be itself a moral endeavor, and that, at its, highest, it must be a conscious participation in the moral struggle of one's community, one's country, the humanity of which one is a part.

Who shall adequately reveal the deep significance of the teacher's calling? The educator, whether he be parent, or pastor, or teacher, is a pivot on which the moral interests of humanity turn. It is through education alone that the vision of the moral seer or of God's own prophet can become the permanent possession of the race. It is through education alone that we have any hope for secure social regeneration. How far is the teacher's function, then, from being any mechanical performance of routine acts! The real teacher is engaged in the creation of a moralized humanity. At his best, he is a moral seer; the realities of life are revealed to him, and he is possessed by a holy zeal to communicate the vision to his pupils and to make it effective in the life of the people.

Accordingly, in the qualifications of the teacher, nothing is more important than moral power. Moral power, not merely a blameless character. There is reason to surmise that those who have to do with the employing of teachers do not, in most cases, recognize this distinction with clearness. Yet it is surely not enough that the teacher should do the pupils no moral harm. The primary reason why there should be schools and teachers at all is that the good should make progress in human lives. Mental life and rationality are expressible to us only in some ideal of a possible good that hovers before our vision and leads us on to new endeavor. It is the very essence of education to assume conscious responsibility for seeing this ideal and helping to increase its effectiveness.

Therefore the training of candidates for the teaching profession should always include a serious study of the moral interests of humanity. It is not an anomaly that a teacher's certificate should give no assurance that the holder of it has ever given an hour's study to the moral ends of human life and society? Why is not a specific course of study on moral ideals found in every normal school? The persons to whom the moral progress of mankind is so largely committed are not required to consider what

constitutes moral progress or how it is to be promoted! They are told, to be sure, that the aim of the school is the building of character, but analysis of character, or any other digging about the roots of moral life and progress, is merely incidental at best, and it is commonly overshadowed, or even crowded out by attention to less important concerns.

Surely a time will come when the study of fundamentals will be required. This does not imply that all candidates for the teaching profession must give profound attention to the philosophy or theory of ethics. What I have in mind is something much more concrete and much more close to the common life of men. Granted that there is no absolute line between studying the theory of ethics and studying the moral interests and ideals of humanity, nevertheless, it is possible to open one's eye to the concrete moral life of humanity, and to look with unblinking eyes at its lights and shadows, without overmuch speculation as to the ultimate foundations of right and wrong. This opening of the eyes, and a habit of moral analysis, we may reasonably demand from teachers and from the training of teachers. The teacher, not less than the priest, should see life habitually in terms of the actual good and evil that are in it, and not less in terms of the possible good that it may be helped to realize.

2. Under the notion of the human mind that we have adopted, the educative process cannot be at any point merely formal or merely preparatory. Into the ancient discussion of formal discipline there is no occasion to enter except to say that what is merely formal, looking wholly to the future for its inherent value to the pupil's consciousness, is excluded. A human reaction is a reaction toward something seen or felt to be good, and the best reaction is that which moves most directly toward the fully conscious and undiluted good. To be forever diluting the good, or making the road of progress crooked, cannot be the best pedagogical practice.

Rather, the best practice will consist in securing moral reactions to present situations. The school will place the pupil in situations that awaken some specific sense of need and spontaneous action for its satisfaction. Moral training is to be had only through moral action on the part of the pupil. To suppose that reactions that from the standpoint of the present have no moral significance can nevertheless prepare the pupil to meet the moral problems of future life is to yield to the old plausible fallacy. As someone has well said, the question to be asked at the end of any educational process is, What has the child become through this process? Unless he is already more moralized, how have you prepared him for the moral struggles of maturity?

Moral training implies, too, much more than the formation of

correct habits, namely, a growing consciousness of the ideal principle that prescribes the habit. For, as we have seen reason for believing, the work of education is fundamentally and through and through the bringing of the child to moral self-consciousness. It need hardly be said that this is a gradual process, and that moral precocity, over-stimulation, morbidity, and priggery are to be avoided. The growth is certainly to be according to nature. Yet the method of nature is to bring the principles of our conduct to self-consciousness as fast as instinct ceases to be a sufficient guide. That which is beautiful in the natural child is not moral unconsciousness, but rather simplicity and directness of the moral reaction.

There is reason to believe that our opposition to formalism in education has carried us into an extreme disinclination to formulate moral principles that need to be formulated. It is well, to be sure, that we have come to realize the value of indirect moral training. We properly emphasize the moral effect of faithful study, of an orderly classroom, of well regulated play, of the personal influence of the teacher. All these are necessary, but they are not sufficient. A moral being must see for himself what he is aiming at, and why it is his good. Atmosphere can, indeed, work wonders, but there are other wonders that depend upon a definite understanding of what one is doing and why. In every other branch of school work we hold to the rule that the pupil must not only acquire ability to perform a given operation, but also that he must learn why it is the right operation, or the principle that underlies the act. Why should we make any contrary assumption with respect to moral training?

Not that we should return to the old method of formal drill in the rules of morals. We have learned once for all that placing an ethical formula in the mind is not only not equivalent to training the character, but often a means of retarding genuine moral growth. Our present question is not whether we shall use text books of morals in our classes. If such text books were prepared, as our best text books are in other subjects, as a guide to the analysis of material actually perceivable by the pupil, there is no obvious reason why they might not be useful in the hands of properly trained teachers. The present almost universal condemnation of text books of morals in the public schools arises, one may surmise, less from the nature of morality than from these two causes: The traditional text book of morals does not treat the subject concretely as other subjects are treated; second, most teachers have received little or no preliminary training with reference to either the content or the method of moral instruction.

But, text book or no text book, moral training is one-sided unless the pupil not only makes a moral response to some situation, experienced or imagined, but also formulates and fixes for future use the principle involved. More specifically, what is to be aimed at is the formation of conscious ideals through the practice of them, and along with this the habit of moral analysis. If the ideal remains unformulated, conduct is likely to drift on a sea of sentiment, or else to remain moored to some unplastic habit; and unless a habit of moral analysis is formed, the best of principles may stupidly miss their opportunity. In many a moral emergency, as we know, well meaning men, lacking the habit of moral analysis, fail to see the issue until someone uses a club upon them.

3. The view here maintained has a peculiar bearing upon the growing demand for industrial training on public schools. This movement is to be welcomed, not only because of the economic advantages that it promises, but even more because it seems likely to bring the schools nearer to their prime function in moral training. For, first, industrial training will bring study close to real life in the consciousness of the pupil. He will see that study is the direct road to certain desirable goods. In the second place, it may be expected that industrial training in the schools will elevate the whole ruling conception of industrial and even other occupations. Sooner or later the schools are destined to reveal to the people that their occupations, whether of hand or of brain, are properly moral activities. One's occupation is at once a chief sphere in which the individual and social virtues are developed, and also a means to social progress. Farm and factory not only fill the workman's stomach with bread; they also contribute to civilization in its highest aspects. Industrial training can reveal all this, and thereby it can help the pupil to realize a moral destiny in his future occupation.

If anything like this is to result from the present movement, however, teachers must themselves see the possibility of it. If farming be taught simply and solely as a means to the production of large crops, or carpentry simply as a means of getting pieces of wood put together in certain ways, then indeed the moral aim of industrial training would be missed. But if we ask ourselves what constitutes a good farmer or a good mechanic, we shall see that the making of good farmers and mechanics is the making of good men,—men who are, indeed, efficient in the securing of specific physical results, but also men who in getting these results fulfill likewise their human relationships, and contribute their share to the progress of civilization. A vocation of any kind can reach this high plane as soon as it

is thought of in its relation to the different life functions—in its relations to the family life (the support of the family, the support of aged and helpless relatives, the education of children, the joys of the hearthstone), in its relation to the ethics of trade and employment; in its relation to the duties connected with private and public sanitation, municipal business, political duties, and public and private philanthropies. Conceive a good workman thus humanly as a workman, and not merely as part of a machine or a physical process, and industrial training will become capable of assuming a more highly ethical quality than any type of public education has thus far attained. But, let it be repeated, we shall not attain this goal if we merely drift. Drift will make of industrial training a new slavery to the mechanics of production, and the teacher will be less and less the torch bearer of civilization.

III.

Our life, then, as far as it is human, is the more or less conscious search for the good. This search begins at the level of instinct, but it reaches at last full and free self-consciousness. The part that consciousness plays in defining the good and in discovering means for attaining it is that which sets human life upon the pinnacle that it occupies among living things. Human life is *per se* moral life because of the inevitable consciousness of ends and the final self-determination of one's ideals.

Can we say that human life, in a parallel sense, is and must be religious? I believe that we can, for the following reasons among others:

Let us return to the fact that with us men many needs secure expression in the form of ideals. We must doubtless regard our needs as ultimate facts; they are constitutional preferences that nature or the Creator has caused to spring up in advance of our choosing. We need food, companionship, knowledge, beauty, not because we have somehow invented or chosen these as ideals, but primarily because of an inner impulsion that is a final fact of our make-up. The psychologist, it is true, asks how these various needs arise, and he traces the higher and more complex ones to their origin in lower and simpler ones; but he is dealing all the while with a product that nature has already evolved, a product that now has a fairly definite constitution which expresses itself most fully in our characteristic needs and ideals. We can say that man is the animal that consciously idealizes, and that each individual man is what his approved and chosen ideals are. With equal truth we can say that the degree of humanity

in a man is measured by the fulness and the quality of the needs that he endeavors to fill.

But our needs do not follow any mechanically precise track to their goal. It is, indeed, because there is no such track for us that our consciousness has the peculiar qualities that distinguish it. We have to find out what we really want by a process of trial and error, and thus only is brought to light the ideal that really expresses us. Starting with a multiplicity and conflict of desires, we criticize and sift and organize. Probably the lower animals never criticize their own desires or attempt to organize them. On the animal level, no doubt, conflict of desires produces uneasiness, hesitation, and postponement or modification of reaction. Yet animal behavior is probably not higher at its highest than such reflex acts of our own as withdrawing a hand from that which burns or pricks, or raising an arm to protect oneself from a threatened blow. At this level life is clearly not religious or moral. But with the conscious formation and criticism of ideals the case is different. Here, in one and the same process, life attains to both the moral and the religious plane. This is the point that must now be made clear.

The moral life begins where self-criticism begins. Here the individual applies rules to himself. He discriminates between desires, looking upon some as more important than others, condemning some, and striving to form an organization or hierarchy of the ideals that he sets before himself. By a process that need not now be analysed he attributes to certain ideals, which we call the higher ones, a peculiar authority over his own will. This authority is called obligation.

If we undertake to say what constitutes for mankind at large, or what would constitute for us, a sufficient ideal, an adequate organization of desires, we come upon the surprising fact of the impossibility of circumscribing our human needs and the world that would satisfy them. We can easily circumscribe the world of any sub-human species. We know that a full stomach, for example, can bring to a hog the full measure of satisfaction of which his nature at certain moments is capable. As far as is possible for him, he is in heaven, he cannot think or desire more. But how much of anything does it take to satisfy a man? It is a truism, employed in ancient as in modern times, that to feed the appetites is not to fill the man. To endeavor to satisfy a man by ministering to his appetites, Plato saw, is like pouring water into a leaky cask. It is the same with the effort to satisfy a man with wealth. How much property is enough for a man? He who has already gathered much finds his desires growing in proportion to his accumulations and this process goes on and on

until the money-getter unconsciously lets out the secret that, without understanding himself, he is really seeking infinity.

This impulse to think and desire an overplus until the last possibility of conception is exhausted gives a peculiar and rather tragic aspect to human existence. We are pursued by what someone has called a divine discontent. Who has not been tempted to wish that he could reduce his own capacity so that for once he might be completely filled? Who has not envied the care-free birds? In various ways men have, in fact, endeavored to forego something of this tragic aspiration for wholeness that haunts us. In the cup that brings an illusory sense of attainment, or in pleasures in which one forgets oneself, men seek for release. But the effort is vain; either release does not come, or if it comes at all does so only fitfully and at the cost of degrading men below even animal standards.

Because human beings require completeness and unity of the good religion is inevitable. It is easy to see the tendency toward religion at work in any department of human ideals. For example, consider the social instinct and the ideals that spring out of it. This instinct, it is true, arises on the animal plane, and among the lower animals it finds its apparently complete satisfaction in relatively simple ways. But with us men, what are the boundaries of the social need? We spontaneously idealize companionship, whether in the intimate relations of one with one, or in the wider relations of the individual to social groups. Among the results are the following: There springs up a desire—shall I not say need?—that intimate fellowships like those of parent and child, husband and wife, friend and friend, should not be destroyed by death; there springs up also a desire, need, ideal, of a complete organization of the larger group (city, country, mankind) on the principles of justice and righteousness. While we indulge the dream of such a society we are led forward from our more personal desire for communion with our dead to desire for the continuance of the race. Thus, by simply pursuing toward completeness our social ideals, we come upon ground that religion has universally assumed to belong within its domain.

We cannot stop even here. The same search for completeness leads us to think of the universe that environs the race and each member of it. What meaning has it, and what has it in store for us or for other beings who, like us, form ideals? The laws of nature bring death to each of us with grim certainty. Therefore, whether human values in the deeper and larger sense are really attainable depends upon whether this universe fundamentally provides that the highest ideals shall also be real. We

express this idea generally when we ask whether value is ultimately identical with reality.

The significance of death for our present discussion lies simply in that it calls our attention, more forcibly than perhaps anything else can do, to the problem that Höffding has called that of the conservation of values. The problem is a general one. In every department of our lighter life, ethical, esthetic, intellectual, we form an ideal of a complete value, and then the desire possesses us that somehow this ideal should be real and lasting. We cannot abide the notion of a final separation between facts and values. It goes mightily against the grain of human nature to think that justice fares the same in the long run as injustice, or that truth has no abiding character, or that all beauty is finally meaningless.

We need religion, then, in the sense of some confidence that values represent the truly real, so that this our life and this our universe have meaning and a reason for their existence. This need is natural and spontaneous; it is what we are, just as the social instinct, in its way, is also what we are. The religious need has ways, too, of expressing itself even in striving after the lower ideals. There may be men who never include a religious element in their desires, but I doubt it. Certainly men generally are consciously religious and certainly most of those who are outside the organized forms of religion clearly seek in one way or another to satisfy the need for wholeness and perpetuity of values. Some of these ways are grotesque enough, as when a miser seeks completeness and security of values by unending increase of his gold, or as when a voluptuary fancies that by multiplying pleasures he can fill a soul that longs for unity and finality. Some seek the goal more rationally by aspiring for truth in its roundness; others experience through esthetic contemplation what Lowell calls the "perfect disenthralment which is God;" still others find support in some great cause in which they lose a sense of their own limitation. Most among us take the direct route of trusting that there is a wise and good Father of us all who will take perfect care of all values.

IV.

In the first part of this discussion we noted that our mental life is an active and growingly conscious seeking of ends. We thus reached the insight that the notion of the good is inevitably involved in our consciousness, and that ideals are a necessary factor thereof. All our mental life, accordingly, we came to think of as on the moral plane. By further analysis of the nature of our ideals, we have now reached the conclusion that the human

mind, because it spontaneously seeks for completeness, unity, the perpetuity of the higher values, is naturally, perhaps inevitably, religious.

It should be noted that we have approached the notion of religion solely from the standpoint of psychology. This mode of approach does not exclude other modes, and it does not profess to settle the question of the ultimate reasonableness of any historical religion or of the religious attitude in general. Perhaps its rationality can be proved in other ways more conclusively, but any such proof is outside the scope of our present inquiry.

It should be noted also that there is no break between morals and religion as we here conceive them. Both move within the sphere of the good. The race becomes religious just where it becomes moral, namely, wherever our uncouth ancestors took a step beyond instinct by defining some object as their good and forming corresponding ideals. The thinking of anything as a good to be attained carried in its bosom comparison and evaluation of different possible goods, and an incipient demand for unity and completeness of good. Morals and religion are thus continuous. They are also interpenetrating. That is, religion does not first begin where morals leave off; the two are not juxtaposed, as two boards might be laid end to end. Rather, there is a religious aspect to the whole search for the good, and there is a moral aspect to the whole of religious aspiration. A dividing line cannot be so drawn between morals and religion as to separate them, but only to simplify our discourse within certain never-completely-defined limits. When we speak of the moral life, we have in mind the good in certain relatively simple forms which we do not think of as complete, or unified, or eternal. By morals we mean, for example, such relations between men as honesty, justice and kindness. These command us, whether or not we stop to think of their relation to a completed ideal of life. On the other hand, when our thought does move forward toward such a complete ideal, it is religion or a religious object that we are thinking about, however we name it.

V.

It follows that education that seeks complete moral development of the pupil is religious. Religious education is simply that which goes the whole length of our moral ideals; it is just education that strives to be its whole self.

Of course this is not the common opinion of men. I am not blind to the ways of thinking of the man upon the street. Mention religion to him and he will understand you to mean belief

in some historic creed. Use the term religious education in his presence and he will suppose you to mean the teaching of a catechism, or the Bible. How it happens that religion, the very atmosphere that envelops us, has come to be thus identified with certain of its modes of expression need not here be said. But this narrow view is able to persist partly because we teachers have not with sufficient thoroughness examined into the foundations of our calling. We occupy a halting and inconsistent position, too, because instead of leading the thought of the people at this point, we tacitly accept or appear to accept the unanalysed assumptions of the thoughtless.

We ought to resent with all our might the charge that the public schools are godless or without religion. For, first, religion is in the schools to the extent that they influence their pupils toward complete devotion to moral ideals; for, the spirit of such devotion, being the spirit that pursues ideals to their end, is the spirit of religion itself. Second, religion goes into the schools with every religious teacher. You simply cannot separate religion from the schools unless you first define religion with unpsychological narrowness. Religion in some form is there as surely as aspiring life is there.

If this be so, and if the task of human thought is to think human needs so as the more surely to attain what is needed, does it not follow that the religious aspect of education deserves clearer recognition than teachers commonly give it? I understand how teachers feel in this matter, and what justification they have for their present practice. They have been trained to think of the separation of the school from the church as equivalent to the separation of the school from religion. It is only too convenient to identify religion, as one of our eminent educators has done, with dogmatic belief and ceremonial worship. Teachers are properly desirous not to offend the religious sensibilities of any of the people. Therefore silence, and therefore neglect to analyse the problem, are natural and excusable.

But they are not final, for they are untrue to the reality of the situation. How to adopt the religious ideal, and yet prevent ecclesiastical opposition is a problem of the greatest delicacy. But the problem must be worked out. For education must rest finally upon life as it is, and not upon an artificial and fragmentary conception of it. Education must represent the unity of the mind, and not an unreal division into compartments. Finally, this problem must be solved in the interest of moral education itself. On this point so much confusion exists that a further word is necessary.

When anyone declares that the moral life needs religion, men are likely to understand him to mean either that the will of God is assumed as a standard of right, or that future rewards and punishments are the essential sanctions of morality. Such conceptions of the dependence of morality on religion have indeed been current. But the conception here proposed lies entirely outside them. The moral life needs religion as the part needs the whole, as a growing plant needs to blossom, or as a partial consciousness needs to go on to clear consciousness. Education needs the religious spirit and uplook because wholeness of attitude is better than fragmentariness. The teacher should teach from the standpoint of the fully self-conscious morality that knows itself as aspiration after final and complete good. How else shall teacher or pupil guess the depth of meaning of the more important life problems? How else escape the pettiness of mere rules, or the uncreativity of mere habit? How else attain the utter freedom of the personality that education professes to aim at? How are you going to free me unless you see in me a very child of God?

The inference is not that formal instruction in religion should be restored to the schools, but that the spirit of religion should be there as pervasively as sunlight and pure air. The state school need not assume any of the specific functions of the church. Under some conditions formal worship and Bible reading must be excluded along with dogmatic instruction. Yet the spirit of religion, the spirit of co-operation with the churches must be there and it must be manifested so that the pupils realize its presence. Is it not a marvel that any person who refuses to give scope to the religious spirit within him dares to be a teacher?

Biologic Knowledge and Morality*

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The law of Life (of God) is that human existence on this planet depends on two primary instincts—self preservation and self reproduction. Self preservation through generations of endeavor has come to mean self perfecting, including mental and spiritual with bodily training, many laws of which are formulated. Self reproduction has arrived at two laws—monogamy and chastity. Both instincts are vitally interdependent.

Schools, our largest institution training in these laws, limit effort to perfecting individuals. Present unsatisfactoriness of social conditions results logically from faultiness in such training; also from its interactions with laws of self reproduction and, chiefly, from poverty of instruction in these laws—laws supporting monogamy and chastity—laws of sex. To remedy this hiatus in education is difficult because, although reproduction is on the same plane with self preservation, selfishness encouraged by the latter and ignorance concerning sex have resulted in practices among some termed “immoral,” and states of mind among many termed “vulgar.” To change public sentiment on sex matters is imperative, lifting them from the foulnesses where ignorance has placed them into the purity of divine law. But to enlighten vulgar notions and reform immoral conduct in adults on any large scale is so nearly impracticable that our greatest hope for an eventually clean living society lies in the children. A child's clear mind knows no embarrassments until the clouds of ignorance in some older one throw these shadows there. Only adult shamefacedness and misinformation prevent every child receiving the education necessary to preserve himself from mistakes in sex matters.

The appalling mortality and degeneracy traceable to this ignorance threaten the stability of modern nations as they have destroyed ancient ones. Physicians in many countries are organized with non-professional men and women to study the problem. The solution agreed upon is *education in the laws of physical life as a basis for correct hygiene, including sex hygiene.*

During extended investigations of the teaching of hygiene in free schools of the United States and England I have found many instructors anxious about teachings concerning sex and the origin of life, but handicapped by unpreparedness and popular prejudices. Several biologists were doing admirable work with children from eight to fifteen years of age; beginning with plant life; continuing through insects, frogs, reptiles, birds, mammals, to man; the text, “The two objects of every living thing are to perfect itself and to reproduce itself,” indicating the two lines of

*Presented by request at the First International Congress on Moral Education, London, 1908.

study on every plant and animal. In the earliest lessons the terms "mother plant" and "father plant" were introduced. In the concluding lessons a frank sex talk was received with the same clear eyed interest that accompanied the whole fascinating course. Neither parents nor school men were startled, for children were not. One most encouraging result was the clearing of faces of unclean minded children. Furtive smiles gave place to open countenances and earnest manner. Their whole attitude became finer as intelligence grew to the divine laws they were tracing. The path of evolution in the Maker's handiwork is the path by which finite minds can normally (wholesomely) travel towards Truth, appreciation of Law, and reverence for their Creator.

Teachers competently trained in biology are entirely possible when citizens demand them. It is in the power of any serious man or woman, either by persuasion or by financial gifts to establish at least one capable instructor in "nature study" in his locality as an object lesson, without arousing opposition by publishing the deeper results that will naturally follow.

Details of American teachers' work and fuller discussions of the problems are in the following references:

Biology and the Teaching of Hygiene. By Dr. Helen C. Putnam. Education, November 1, 1907. 18 Victoria Street, Westminster, S. W.

The Teaching of Hygiene in America. By the same. The School World, October, 1907. MacMillan & Co., London.

Practicability of Instruction in the Physiology and Hygiene of Sex as Demonstrated in Several Public Schools. By the same. Boston Medical and Surgical Journal, January 31, 1907. Boston, Massachusetts.

Educational Pamphlets of the American Society of Sanitary and Moral Prophylaxis. 1. The Young Man's Problem. 2. Instruction in the Physiology and Hygiene of Sex: for teachers of biologic branches. 3. The Relations of Social Diseases with Marriage and their Prophylaxis. 4. The Boy Problem. Transactions, vols. I. and II. Address, Dr. E. L. Keyes, Jr., Secretary, 109 E. 34th Street, New York.

For American Workingwomen and their Children. Issued by the Pennsylvania Society for the Prevention of Social Disease. 1908-9. Address, Dr. Robert N. Willson, Secretary, Philadelphia, Pennsylvania.

Social Hygiene vs. the Sexual Plagues. Issued by the Indiana State Board of Health, Indianapolis, Indiana.

Report of the Committee to Investigate the Teaching of Hygiene in Public Schools Section II., the Teaching of Hygiene through Domestic Science and through Nature Study. Address, Dr. Charles McIntire, Secretary, American Academy of Medicine, Easton, Pennsylvania.

The Educational Principles Involved in the Religious Training of Young People

CHARLES FRANKLIN SHAW, M. A., B. D.

Pastor of the First Presbyterian Church, Rahway, New Jersey

There is assuredly no need to defend the necessity of educational work of a moral and spiritual nature among the young people of today. The future of the home, of the church, of the state and of the kingdom is in their hands. Notwithstanding this truth we are obliged to recognize the fact that with a vast majority the family altar, family instruction in this important realm is largely a thing of the past—that the family pew is also rapidly disappearing. Many parents today see no necessity of cultivating in children the habit of church attendance. We are told on good authority that there is a leakage between the Sunday school and the church—that fully sixty per cent of the members of the former fail to connect themselves with the latter institution. This condition of affairs is no doubt largely due to the inefficient character of much of the instruction to be found in the schools. Often the only qualification required of teachers is that they shall be good and willing, though they may know but little of the subject they are supposed to teach or may have but slight ability to impart what knowledge they have. Now poor teaching not only does but little good—it does positive harm. It helps to kill an interest in the subject. The first requisite in all good teaching is to arouse interest in the subject. In order to do this the teachers must have a clear understanding of the object they are aiming to attain. They must know their subject as well as the pupils they are striving to instruct.

Now, what is the nature of the education which we desire to give to the young people in our churches? After we decide upon our aim we can determine then the principles which must underlie our methods of attainment.

What, then, is the aim of our educational work? It is the transformation of our present civilization into the ideal kingdom of God and its righteousness, and this transformation is to be effected by the transformation of men and women of today into new creatures having the mind of the Master—the spirit of the Christ—the spirit of love and of righteousness. And no work in the church is so effectual in building up men in the likeness of Jesus as the educational work of the church.

Now this educational work must be of a two-fold character. It must be both spiritual and moral. It must inculcate in men

a faith in God—a faith in Jesus Christ—a faith in man's highest possibility—the possibility of transformation into a better and a higher creature. It must inculcate faith in the kingdom—in the possibility of transforming our civilization into the ideal commonwealth of righteousness. We must inculcate faith in the vision seen by Paul on the road to Damascus—faith in the vision of the Christ who is the prophecy of a divine humainty to come; faith in the vision of the Holy City—the ideal civilization that is to be. First, last and all the time faith must be the dynamic in both moral and spiritual progress. Then there must also be the ethical instruction or work of training our young people in both the theory and practice of morals—in the task of making actual the ideal—of realizing the vision of the Christ and the vision of the Holy City.

Education in religion and morals must therefore be both theoretical and practical. It must be theoretical. Our young people must learn to know God—to know His will and to know Jesus Christ whom He hath sent. There must be an education in the knowledge of God and of His will through study. And what are the principles that underlie the study? Here we come face to face with that great hand-book of faith and morals which is in use in all our churches. I mean the Bible. What are the principles which we must bear in mind as we study this book?

First we should teach the contents of this book to our young people in such a fashion that they shall not be obliged to unlearn with pain that which they once held to be the truth. There have been times when, owing to the neglect of this principle, the Bible has been made a stumbling block in the way of human progress. The people of the South had been taught to sincerely believe that slavery was a divine institution. They had Biblical texts to prove it. Think of the pain and misery which such teaching occasioned! There are honest and sincere people today who believe that to teach that the story of Jonah and the fish is an attempt to teach truth in the form of a parable—is simply laying the axe to the root of all faith. A famous Evangelist some time ago declared that if a fish did not swallow Jonah one might as well throw away the entire Bible. John Wesley once said the same thing as regards faith in witchcraft, yet the Bible still remains, though the belief in witchcraft has departed.

Then this study should be progressive. Our young people should be taught to realize that the Bible is not of equal value throughout. They should be taught to distinguish between a higher and a lower path. They should be made to realize that a twilight age produces twilight heroes. They should be made to see that the ethics of the Sermon on the Mount marks a dis-

tinct advance over the ethics of the Book of Joshua or of the Book of Judges. At the outbreak of the Spanish War and the day after the President had issued his proclamation requesting all clergymen to offer prayers for the success of our army, the writer of this article was admonished by a certain good old saint not to forget the prayer for the success of our army. Anxious to discover the good lady's opinion of warfare, he replied, "How can I?" at the same time quoting numerous passages from the New Testament, such as "Love thy enemies," "If they smite you on one cheek turn the other," "Recompense evil to no man," "Be wise as serpents and harmless as doves." The good saint referred to listened with impatience to the recital and at its end blazed forth indignantly: "Yes, and if you had read the Old Testament as well as the New you would have known that God commanded the Israelites to slay the Canaanites—men, women and children. And the Father's word is just as good as the Son's." The good lady in her zeal had not grasped the principle laid down by Paul, "when that which is perfect is come that which was in part shall be done away."

We must also study the Old Testament in the light of the New. This in slightly different form is practically the re-statement of our former principle. When we encounter a lower ethical teaching than that furnished by Jesus, we must not apologize for it, nor strive to explain it away; but we must teach our young people to frankly apply New Testament standards to Old Testament faith and conduct and thus avoid what would otherwise be inevitable religious and ethical confusions. Our ultimate standard of faith and morals is the spirit revealed in the teaching and conduct of Jesus. It is our court of final appeals.

We should also teach our young people to distinguish between the form and the substance of truth. Slavery was an historical fact but a moral lie. On the other hand a parable may be a work of the imagination and yet convey the highest truths. Truth may be revealed under the guise of a myth, a legend, an allegory, or a bit of folk lore. The spirit of God is not limited to the channels of history and prophesy when making a revelation.

Our young people must be taught the proper use of the Bible; for there is an improper way of using it. The best description of the proper uses to which the Bible may be put in the moral and religious education of mankind is to be found in Paul's epistle to Timothy: "Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

RELIGIOUS EDUCATION

The Bible is profitable for teaching. But what kind of teaching? We are told that the modern sciences of astronomy, geology, biology and ethnology conflict with the statements of Genesis. We must remember that the Bible was never intended to be an encyclopaedia of universal knowledge—nor as a compendium on science. It is a hand book on faith and morals. Faith in God, faith in His love and righteousness. Faith in Christ. Faith in man's destiny. It was intended to teach us our duty to God, to ourself, to our neighbor; to teach the broad principles of faith and morals. The Bible is also profitable for reproof. It comes to us with its denunciation of wrong, injustice, unrighteousness—with its fearless declaration to the sinner, "Thou art the man." As Socrates said to his judges, "The State is like a sleeping brute—it is my mission to sting it awake." So the Bible is to be used to awaken and to stimulate the conscience.

It is also to be used for correction. Character-building is the finest of fine arts. We need criticism, correction and comparison with the finest models and the choicest spirits of all ages. We must not go on repeating mistakes in thought and conduct until bad habits are crystalized into character.

Finally the Bible is useful to instruct us in righteousness; not science, philosophy or economics, but righteousness. Can you imagine anything more vital to the domestic, social, industrial or political life of today?

And what is to be the object of all this teaching, correction, reproof and instruction in righteousness? Here we come to the other great principle involved in moral and religious education that comes through our activities. "Every Scripture inspired of God is profitable for teaching, for correction, for reproof, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." No teachers should be satisfied with their teaching until some sort of activity follows the stimulus which they have offered.

Herbert Spencer defines education as "a preparation for complete living." We must not only know the truth but must be prepared to react upon it in some useful and profitable fashion. A healthy, normal young man's religion should be one of activity, of self-expression, of social service. There must be an education and a training of the will as well as a training of mind and heart; for pure religion and undefiled is social as well as individual. It not only consists in keeping one's self unspotted from the world, but in doing good—in visiting the widows and the fatherless in their affliction. Loving God is an active service as well as a passive sentiment. "I was an hungered and ye gave me meat; thirsty and ye gave me drink; a stranger and ye took me in; sick and in prison and ye visited me. Inasmuch as ye did it unto one

of the least of these my brethren ye did it unto me." The love of God implies the love of one's neighbor. On the two great commandments hang all the law and the prophets.

And this education through activity must not express itself alone on the gentle side of religion and morals—not alone in loving words and deeds; but it must take account of the sterner side of Christian activities—the active devotion to the cause of righteousness, the aggressive opposition to all that is mean, base, unjust or vicious. Especially among young men must this virile side of religion and morals be enforced and emphasized. There is a tendency in some quarters to emasculate religion—to make it an affair for women and children only.

Finally observe that this education which comes through activity—the doing of God's will—is not only for the sake of its reflex effect upon the character of the individual, but for its social consequences as well. Here, then, is the ideal which we are to place before our young people: they are to sanctify, perfect, and enrich their minds, hearts and consciences and they are to train and discipline their wills for the sake of serving their brothers, their generation. They are to strive to attain unto the full stature of the perfect man and they are to help others to attain likewise. And this is to be done in order that our civilization may gradually be transformed into the kingdom of heaven upon earth.

SIXTH GENERAL CONVENTION

CHICAGO

FEBRUARY 9-11, 1909

Moral Training Through the Teaching of History

WILLIAM A. MOWRY, LL. D.

Author "Essentials of United States History," etc., etc.

Patrick Henry said: "I have but one lamp by which my feet may be guided; and that is the lamp of experience. I know of no way of judging the future but by the past."

The past is unfolded to us in the pages of history. The true study of history is found in its relations: in cause and effect. The incidents of history by themselves are of but little value. We learn our lessons from the annals of the past by observing the causes of certain results and by studying the results of certain causes.

God reveals himself to us in the realm of nature, and especially in the history of nations. There is a power that makes for righteousness. The most important and at the same time the most difficult part of historical study are the inferences we draw from the facts which history presents to us.

We must rely largely upon the schools for our moral lessons derived from history. The school teacher has the grand opportunity of pointing out to his pupils these strong inferences from the historical facts.

In this connection one thing is vastly important, and that is that the lesson be drawn from fact rather than from fiction. Several pretty stories are told by Weems in his life of Washington, which have been widely used by teachers for a hundred years past to enforce certain moral lessons. Perhaps the one used most universally is the well-known story of the hatchet and the cherry tree. This beautiful legend telling how George Washington, the father of his country, would not tell a lie to his father, seems to be a splendid way to impress truth-telling upon the young children. When I have objected that there is no foundation for the story, but that Weems manufactured it out of whole cloth, I have been met by the opinion, strongly held that that did not matter, if it was not true they should use it just the same. Well, is that truthful? Using a lie to enforce truth telling! It may have its effect for the time, but when the child gets a little older and learns that the story has no foundation and that Weems is notorious for telling legend for truth—then what inference will he draw?

But there are many opportunities to "point a moral" if the teacher is disposed to look for them and search them out. Here the skill of the teacher is the principle reliance. A wise course is not bound up in selfishness. Altruism in the long run brings the best results. The Saviour's Golden Rule is the best rule both for individuals and for nations. These are the lessons that a skillful teacher will draw from the teachings of history.

The Baptists on Religious Education

At the First Annual Conference of the Baptist Brotherhood, held at Chicago, November 12 and 13, 1908, the following resolutions were adopted:

SUBJECT: "The proper action of the Brotherhood with regard to religious education or the education in schools, colleges, universities, and elsewhere, of Baptist laymen to equip them for work in the Sunday school, the church and the pulpit as lay preachers or ultimately as ordained ministers."

The Committee on Religious Education begs to report in a series of propositions:

I. The church is the chief agency for the direct religious education of the laity; the church ought therefore to prepare to meet this responsibility as scientifically as the other educational agencies, such as schools and colleges, are prepared to discharge this function, through the thorough study of the needs of men, the careful correlation of the courses and course material available to the educational purpose and the co-ordination of all the activities of the church to the educational aim, recognizing that the educational aim does not invalidate the evangelistic method.

II. The general subject of religious and moral education in our country is being so systematically and adequately handled by the *Religious Education Association* (See the five volumes of their "Proceedings," 1903-1908 and their Magazine), that it fails to us as a Brotherhood to determine how we can best co-operate with this general movement so as to contribute effectively to its work and to derive the greatest good from it for the benefit of our own constituency. We should take into consideration also the work of the Adult Department Committee (Men's Classes) of the International S. S. Association, the educational courses of the B. Y. P. U. and similar agencies.

III. Our constituency consists of the youths and men who may come within the range of our influence. We wish to train men for effective service in reaching their fellows, and to promote a systematic religious education such as will provide a force of volunteer workers who are efficient in Christian service, and bring men who are not already Christians into definite relations with Christ and the Church.

IV. The aim of all religious education is to bring the life to a full development; adjustment and efficiency according to the

Christian view of God, the world and man. Religion is no secluded section of human life. It is ever in close contact and struggle with the other forces of civilized life. It must be the supreme factor among the complex conditions of human experience. Religious education, accordingly, differs from secular education chiefly in the point of view, that is, its aim is spiritual culture for the purpose of Christian service, and of adjusting the individual to the higher personal and social ideals in character and conduct.

V. In order to secure fullness of Christian character and to lead men into efficiency in service we must make the *man* the principal object of our study. Like the Master the Christian who would be helpful to his fellows must "know what is in man" (John 2:25). He must know the normal man physically, psychically, socially, spiritually. He must undergo the experiences and study the subjects that will give a knowledge of human nature and the ability to influence men. First hand contact with men as they are is the basis of the technique of ministration to men.

VI. The problem relative to infancy, childhood and early adolescence have been carefully studied by specialists, the boy-problem has been successfully attacked by many authorities; it falls to us to study scientifically the man-problem. This is the work of the Brotherhoods, the Men's Clubs in our Churches, the Men's Classes in our Sunday schools.

VII. The text-book for the knowledge of men and God is the Bible. The relation with this may be brought all else that contributes to the life of the spirit the great poets and prose writers of ancient and modern times, the history of civilization, the human science, especially philosophy, psychology, ethics, pedagogy, economics, political science, sociology. Nothing human is foreign to the Christian who would help his fellows.

VIII. To investigate the man-problem successfully, we must study the place and the value of labor and political organizations, of lodges and fraternities and clubs. Learning from these sources how men are reached and influenced, we can make our method increasingly effective. We must co-ordinate the various features of our religious work—Bible study, intellectual pursuits, social organizations, helpful forms of recreations, and the like into a unified system, and attempt to secure continuity of training for each man until he becomes an efficient Christian. With a growing appreciation of the direct value of physical, educational and social activities in character building, we shall make all our organizations in affiliation with the Brotherhood more effective in promoting religious education and in accomplishing the objects for which the Brotherhood is organized.

IX. Basing our conclusions upon the promises we have laid down, we would recommend:

1. That religious education in the broadest sense be recognized as one of the regular departments of the Baptist Brotherhood; and that a standing Committee on Religious Education be appointed to make inquiry as to the whole matter of religious education for men and present a detailed report at a called meeting of the Brotherhood in Portland, next June.

2. That we ask the clubs, classes and other organizations composing the Brotherhood to unify the various features of their activity—physical, social, intellectual and spiritual—so as to lead to definite results in the development of Christian character and efficiency among their members and those whom they influence, and to report to the above named Committee such features as have proved of value.

3. That we ask the heads of denominational schools, colleges and theological seminaries to consider and suggest to the Committee what courses and methods of instruction should be adopted that students may be more effectively trained for service among men.

4. That an endeavor be made to bring the culture courses of the B. Y. P. U. in so far as they affect boys and young men into correlation with the ideals and methods of the Brotherhood when they shall have been formulated; that we encourage the Men's Classes in our Sunday schools to organize under the adult department of the International Sunday-School Association; that we ask the Religious Education Association to add a Department of Brotherhoods and Men's Organizations to the various departments under which its work is now conducted.

5. That the Brotherhood suggest the selection of a Baptist instructor, resident in each denominational academy or college and State University, upon whom to lay the problem of gathering about him a choice coterie of young men in a seminary of laymanship, with laboratory adjoints for active experimentation such as the available agencies and channels of Sunday schools, mission and church activity in the vicinity.

(Signed)

MITCHELL CARROLL,
SHAILER MATHEWS,
EMERY W. HUNT,
HENRY F. COPE,
W. J. MCGLOTHLIN,
C. J. GALPIN.

Committee

Headquarters Removed

The Office and Exhibit of the Religious Education Association has been removed from the former address, at 153 La Salle St. to No. 72 E. Madison St., Chicago. This change has been made in order to afford more space for the rapidly growing Exhibit and to make both Office and Exhibit conveniently available to a larger number of people. In the new headquarters at Room 706 in the Chicago State Savings Bank Bldg., 72 E. Madison St., both these purposes have been accomplished. The Exhibit is afforded greater space and is situated in a suitable office building on the corner of State and Madison Sts., at the point frequently known as the "heart of Chicago." This change was made about the middle of November and by the time this magazine is in the hands of its readers we will be ready to receive all visiting members and friends, and the Exhibit will be at their service.

The change in situation will also be an advantage when the convention meets in Chicago, February 9-11, 1909, inasmuch as the new address is in the shopping district and will be quite convenient to places of meetings and to lines of transportation.

Please note the new address, 72 E. MADISON ST., CHICAGO.

Bibliography

The United States Bureau of Education has issued a Bibliography of Education for 1907." It may be secured from the Department of the Interior. Sixteen titles are found under "Religious and Moral Education;" they are given below:

The Primary Department, E. J. Archibald, Sunday School Times, 50 cents.

An Experiment in the Teaching of Ethics, E. L. Cabot, (Educ. Rev. Dec., 34:433-47).

The Reason and the Functions of General Religious Education, George A. Coe, (Congress of Arts and Sciences, Houghton v. 8: p271-281).

The Modern Sunday School in Principle and Practice, H. F. Cope, Revell, \$1.00.

The Culture of Justice; a Mode of Moral Education and of Social Reform, Patterson DuBois, Dodd, Mead, 75 cents.

- Religion and the Child, Havelock Ellis, (Nineteenth Century, May 61:764-75).
- The Normal Training of the Child, M. A. Hart, Christian Pub. Co., 25 cents.
- How May the Teaching of Religion be made Potent for Morality? W. L. Hervey, (Congress of Arts and Sciences, v. 8-p282-293, Houghton).
- Religious Education of Children, Oliver Lodge, (No. Amer. Review, Aug. 185:699:710).
- Moral Training in the Public Schools, California Prize Essays, Ginn & Co., \$1.50.
- The Materials of Religious Education, Religious Education Association, Religious Education Association, 153 La Salle St., Chicago, \$2.00.
- The Education Question; Foreign Parallels, C. F. Rogers, (Church Qaur. Rev. Oct., 65:1-17).
- The Spirit and Value of Prussian Religious Instruction, E. O. Sisson, (Amer. Jour. of Theol., Apr. 11:250-68).
- The Home Department of Today, F. V. Stebbins, Sunday School Times, 25 cents.
- Religious Education and the Public School; an American Problem; Bonnell, Silver, 75 cents.
- The Psychology of Religion and Education, Norman Wilds, (Educa. Rev., Sept., 34:180-95).

A Resolution

The following resolution was passed by the Hudson County Sunday School Association Convention in convention on November 3rd.

"Resolved that this Convention express its appreciative recognition of the Religious Education Association, under whose auspices, in conjunction with those of the Hudson County Sunday School Association, two stimulating institutes were held in this County, and that we express our sense of the value of that Association in arousing, through its publications and National and local Conventions, interest and effort in the direction of progressive Sunday-school methods."

As a result of the campaign against tuberculosis now being carried on throughout the world, many of the public schools in the United States are taking a new departure in teaching to the

children the nature, causes, dangers and prevention of consumption. A text-book entitled "Simple Lessons on Tuberculosis or Consumption" has just been placed in the seventh and eighth grades of the District of Columbia. The Massachusetts educational authorities, acting under a law of the Legislature of 1908, are establishing courses of instruction on tuberculosis in all of the schools of the State.

Notes

The Providence Biblical Institute announces the following lecture courses for this season: The Bible and Modern Psychotherapy. The Social Teachings of Jesus. The Spirit of the Orient. The Apostolic Age. These lectures are to be delivered at, at least two different points in the city. The Biblical Institute in co-operation with the State Sunday School Association maintain a Bible training school, in which the following courses are taught: The Acts and Epistles. General Introduction to the Old Testament. The Principles of Education and their Application to Sunday-School Teaching. Lantern Talks on Bible Lands.

A chair of social and religious pedagogy has been established in the Methodist Training School at Nashville, Tenn., with Rev. A. N. Trawich, B. D. in charge.

The First International Bible Student's convention held at Columbus, Ohio, Oct. 25th and 27th was a great success. Over 2,000 accredited college students enrolled.

In the October number of RELIGIOUS EDUCATION we gave the price of the first volume of the Historical Bible at 60 cents; this should have been \$1.00.

The Ohio State Sunday School Convention recommends that no new teachers be employed after 1914 if they have not taken an elementary training course.

The Sunday School Helper for December, 1908, says: "An interested inquirer has ascertained that in 595 American colleges no less than 34,494 students are in classes for Bible study. This is an increase of more than three-fold during the last six years."

New Books

Brief notices of new publications in the field of religious and moral education or related thereto, recently added to the Exhibit at Office headquarters, 72 E. Madison St., Chicago.

PHILOSOPHY AND THEOLOGY.

Jesus and Modern Religion, Edwin A. Rumball, Open Court Pub. Co., 75c net. An attempt to state the problem and place of Jesus in terms of evolutionary philosophy.

God, an Enquiry and a Solution, Paul Carus, Open Court Pub. Co., \$1.00 net. In two parts. "A New Conception of God" and "Theology as a Science." A clear statement of a modern view which is neither pantheistic nor personal.

Life and Ministry of Jesus, Rudolph Otto, Open Court Pub. Co., 50c net. A popular treatment of the historical sources, in view of critical results.

The Seeming Unreality of the Spiritual Life, Henry Churchill King, Macmillan's, \$1.50 net. A remarkably keen examination and analysis of fundamental difficulties and problems in the philosophy of the spiritual life; constructive and helpful. By the former president of the R. E. A.

Leadership, Rt. Rev. C. H. Brent, Longmans, Green & Co., \$1.25 net. The William Belden Noble Lectures delivered by the Bishop of the Philippines, on the making of leaders of men.

Social Control, Edward A. Ross, Macmillan's, \$1.25 net. In "The Citizens' Library"; a study of one subdivision of social psychology; an inquiry in the sources and natures of the influences that bring about our social order.

Education and Industrial Evolution, Frank T. Carlton, Macmillan's, \$1.25 net. In "The Citizens' Library"; a study of our educational processes and problems especially in relation to industry in the U. S.

Beginnings in Industrial Education, Paul H. Hanus, Houghton, Mifflin. Five papers on Industrial Education with accounts of certain experiments therein, also papers on educational problems including one on religious instruction in public schools.

Levels of Living, Henry F. Cope, F. H. Revell Co., \$1.00 net. Plain essays in the art of everyday living.

Outlines of Systematic Theology, Augustus H. Strong, American Baptist Pub., \$2.50 net. The bare outlines, essentials, of the author's three-volume, "Systematic Theology."

The Soul of Man, Paul Carus, Open Court Pub. Co., \$1.50 net. An investigation in physiological and experimental psychology, giving especial attention to the "soul" in relation to ethics and religion. A tremendous amount of work and information here.

The Sphere of Religion, F. S. Hoffman, G. P. Putnam's Sons. Intended especially for college students, a study of sacred books and a discussion of the place and significance of religion, with a chapter on Religion and Education.

The Precinct of Religion in the Culture of Humanity, Charles G. Shaw, N. Y., Macmillan's, \$2.00 net. Four lectures on the Psychology of Religion, the Essence, the Character and the Reality of Religion and the Religious World Order.

CHURCHES AND PASTORS.

Medievalism, G. Tyrell, Longmans, Green & Co., \$1.25 net. Answering the "Lenten Pastoral" of Cardinal Mercier, the brilliant Belgian, defends Modernism.

The Spiritual Significance of Modern Socialism, J. Spargo, Huebsch, 50c net. Fair, sympathetic, by one who knows; pastors need it.

Public Worship, J. P. Hylan, Open Court Pub. Co., 60c net. A psychological study of worship in relation to religion; based on a questionnaire.

The Educational Ideal in the Ministry, Wm. H. P. Faunce, Macmillan, \$1.25 net. The Lyman Beecher Lectures at Yale in 1908 and afterwards at Pacific Theological Seminary in which the former president of the R. E. A. states forcibly and helpfully the modern educational needs of the minister and possibilities of the church.

V. THE SUNDAY SCHOOL.

The Working Manual of a Successful Sunday School, Marion Lawrence, F. H. Revell Co. Results of practical experience.

Hand Work in the Sunday School, M. S. Littlefield, S. S. Times, \$1.00 net. By far the best to date on principles and methods of manual work in the Sunday School.

TEXT-BOOKS FOR SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

Helps to Graded Study, L. G. Hoeck, American New Church S. S. Assn.
Lesson Stories for the Kindergarten Grades of the Bible School, Lois Sedgwick Palmer, Macmillan, 75c net.

Life of Christ, I. B. Burgess, U. of C. Press, \$1.00 net. A revision and adaptation, especially for classes in the secondary division, of the Burton & Mathews' work.

Tarbell's Teachers Guide to International S. S. Lessons for 1909, M. Tarbell, F. H. Revell Co.

Arnold's Practical S. S. Commentary on the International Lessons 1909, F. H. Revell Co.

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The Prophets of Israel, C. H. Cornhill, Open Court Pub. Co., \$1.00.
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Real Letters to Real Boys, C. K. Taylor, F. H. Revell Co. Kindly,
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The Historical Bible, Vol. 2, C. F. Kent, Scribner's, \$1.00 net. The
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A Primer of the Bible, W. H. Bennett, Henry Holt & Co., \$1.00.
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English Bible.

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The Prayers of the Bible, J. E. McFadyen, A. C. Armstrong & Son.

The Religious Value of the Old Testament, A. W. Verno, T. Y. Crow-
ell Co., 90c. An excellent book to place in the hands of any who are
troubled or uncertain as to the values and the spiritual results of the his-
torical method.

THE HOME.

Home, School and Vacation, Annie W. Allen, Houghton, Mifflin.
Plain, straightforward suggestions and statements of pedagogic principles
for the home and the correlation of school and home.

A Study of Child Life, American School of Home Economics, \$1.50 net.
Helpful, clear; and on the whole a careful and sound statement of child
psychology.

Epistle to the Hebrews, E. J. Goodspeed, Macmillan, 50c net. First
volume in "Bible for Home and School" edited by Prof. Shailer Mathews,
with running analysis and notes, bringing results of biblical scholarship to
general readers. An excellent piece of much-needed work.

RELIGIOUS EDUCATION

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Mornings in the College Chapel, Francis Greenwood Peabody, Houghton, Mifflin, \$1.25 net. The second volume of Prof. Peabody's Harvard Chapel addresses; significant both for their own value and for their suggestiveness in relation to the problem of religious services at the universities.

ETHICS.

The Christian Method of Ethics, H. W. Clark, F. H. Revell Co., by the author of "The Philosophy of Christian Experiences"; discusses the relation of religion to ethics particularly in Christian philosophy.

A Primer of Right and Wrong, J. N. Larned, Houghton, Mifflin, 70c net.

Wealth, Its Acquisition and Use, F. Wilson, A. B. P. S.

The Ethical Problem, P. Carus, Open Court Pub. Co., \$1.25 net. Author's three lectures on principles of ethics based on a world conception, with the controversies which followed these lectures.

Ethics, by John Dewey and J. H. Tufts, Henry Holt & Co., \$2.00. Three divisions "Beginnings and Growth of Morality"; Theory of Moral Life, "World of Action"; a genetic study of a comprehensive, thorough kind; likely to take front rank especially with teachers.

PUBLIC EDUCATION.

Industrial Education, H. S. Person, Houghton, Mifflin. Hart, Schaffner and Marx Essays; a brief discussion of the need for industrial education in the United States and an outline of a system therefor.

Moral Instruction and Training in Schools, M. E. Sadler, Editor, Longmans, Green & Co., (2 vols.) \$1.50 each. The reports of studies and investigations under the direction of the Committee on Moral Training of which Prof. M. E. Sadler of the University of Manchester is Secretary. Vol. 1 contains studies of British schools; Vol. 2 is devoted to "Foreign and Colonial."

Administration of Public Education in the U. S., S. T. Dutton and D. Snedden, Macmillan, \$1.75 net. Comprehensive and careful studies of the organization and administration of education agencies in public life; an important book in a new field.

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Child Study for Sunday School Teachers, E. M. Stephenson and H. T. Musselman, Editor. A. B. P. S.

The Normal Class Manual of Old Testament History, A. S. Goodrich, F. H. Revell Co.

Talks to Teachers on Psychology and to Students on Some of Life's Ideals, Wm. James, Henry Holt & Co., \$1.50 net.

The Basis of Practical Teaching, E. B. Bryan, Silver, Burdett & Co., \$1.25. A readable and practical statement of the fundamental psychological principles in relation to pedagogy.

TEXT-BOOKS—MISCELLANEOUS.

A Manual of Church History (2 vols.) A. H. Newman, A. B. P. S., \$1.75 net. Recognized as standard both for class work and reference.

Introduction to the Study of Comparative Religion, F. B. Jevons, Macmillan Co., \$1.50 net. Hartford-Lamson Lectures. Prof. Jevons renders a service vastly more valuable than a description of the great historic Religions; he analyzes underlying ideas and discriminates values in a helpful manner.

Sower Notes (5 vols.) Helps to Study of Bible in Home and Sunday School. American New Church Sunday School Assn.

Psychology for Beginners, H. M. Stanley, Open Court Pub. Co., 20c. Brief but good on knowing and feeling.

MISCELLANEOUS.

Spiritual Maxims, Brother Lawrence, A. B. P. S.

What We Know About Jesus, C. F. Dole, Open Court Pub. Co., 75c net. Seeks to state in the simplest terms the primary data for Jesus and his influence today.

Heroic Stature, by N. Sheppard, A. B. P. S.

The Collection of Jewish Ceremonial Objects in the U. S. National Museum, by Cyrus Adler and I. M. Casanowicz, Smithsonian Institute.

The Jewish Encyclopaedia

Mrs. Aaron Morley Wilcox, one of the good friends of the Religious Education Association recently presented a set of *The Jewish Encyclopaedia* to the exhibit at the central office. This splendid work in 12 massive volumes ought to be in every library and especially where there is need of authentic and comprehensive information on Jewish customs, history and religion.

Sixth General Convention

Provisional Programme for General Sessions

GENERAL THEME: RELIGIOUS EDUCATION AND
SOCIAL DUTY.

FIRST GENERAL SESSION, TUESDAY, FEB. 9, 8 P. M.

Theodore Thomas Orchestra Hall.

President's Address: The Social Conscience and the Religious Life, Francis Greenwood Peabody, D.D.

Subjects for Session:

Religious Education and Moral Efficiency, Benjamin Ide Wheeler, LL.D., President University of California.

Religious Education and Racial Adjustment, Professor C. E. Mitchell, President-elect, University of South Carolina.

SECOND GENERAL SESSION, WEDNESDAY, FEB. 10, A. M.

Subjects for Session:

Annual Survey of Progress in Religious Education, George Albert Coe, Ph.D., Professor, Northwestern University.

The Progress of Religious Education in the Orient, Edward C. Moore, LL.D., Professor, Harvard University.

The Future of Religious Education, Henry Churchill King, LL.D., President, Oberlin College.

THIRD GENERAL SESSION, WEDNESDAY, FEB. 10, 8 P. M.

Theodore Thomas Orchestra Hall.

Subjects for Session:

Social Legislation Before the Young Men's Class, Rev. Charles R. Henderson, D.D., Professor, University of Chicago.

The Ethics of Industrialism, President Eliot, Harvard University.

FOURTH GENERAL SESSION, THURSDAY, FEB. 11, 8 P. M.

Theodore Thomas Orchestra Hall.

Subjects for Session:

The Reaction of Modern Life upon Religious Development, Miss Jane Addams, Hull House, Chicago.

Religious Training for the Modern World, Rt. Rev. William Lawrence, Bishop of Massachusetts.

Departmental Provisional Programs

The Council of Religious Education has prepared the following program for its meetings (Members' Sessions):

General Subject: The Content of Sunday-School Instruction.

Tuesday Morning.

1. What materials are to be included in the graded curricula, (a) of the International Sunday-School Association, (b) of the Methodist Episcopal Sunday-School Publications, (c) of the Protestant Episcopal Sunday-School Commissions.

2. Should the impartation of knowledge as such (Bible history, church history, theological doctrines, etc.) be a function of the Sunday school?

3. Granted that the determinative principle of the Sunday school is the development of the child, does the Bible contain the best material for this purpose?

Tuesday Afternoon.

4. What portions of the Bible are best adapted for particular Sunday-school ends, and how should these ends control the methods of using this material?

5. What extra-biblical material (relating to problems of social justice, of self-guidance, etc.) can be used to best advantage in the Sunday school, and by what methods?

6. In view of the preceding discussions, what should be the content of the Sunday-school curriculum?

Amongst the speakers on these topics are Professor E. D. Starbuck, Professor C. E. Dawson, Dr. R. M. Hodge, Professor C. W. Votaw, Professor Ira M. Price.

The Department of UNIVERSITIES AND COLLEGES will hold a number of sessions several of them jointly with the Interdenominational Conference of Church and Guild Workers in State Universities. The general subject will be "Moral and Religious Influences in the Life of Students." Special topics will be: "Dormitory Life for Young Women," "Dormitory Life for Young Men," "The Preparation of College Students for Social Service," "The State University and the School of Theology," "The State University and the Religious Denomina-

tions," "The History and Early Ideals of the Greek Letter Societies," "The Fraternity House as a Factor in College Life," "The Effect of Fraternity Associations Upon the Character of Individual Members," "Substitutes for the Fraternity Interests in College Life," "The Work of Students' Guilds." Amongst the speakers already definitely secured are Dean Marion Talbot, University of Chicago; President Charles F. Thwing, Western Reserve; Professor John R. Gillette, North Dakota; Dr. John G. Wright, Mr. Clarence F. Birdseye, Dean Shailer Mathews, Dr. Joseph W. Cochran, President Henry S. Pritchett, President William H. P. Faunce, Chancellor Frank Strong.

In the Department of SECONDARY SCHOOLS papers are to be presented by James F. Tufts, Dean of the Department of Education at the University of Chicago, Professor Theodore F. Soares and others.

The Department of FRATERNAL AND SOCIAL SERVICE considers "Educating the Church to Her Social Duty," "The Relation of the Church to Municipal Problems," "The Education of Our Immigrants," "Fraternal Education in Secret Societies." Among the speakers will be Dr. Peter Roberts, Mr. Allen T. Burns, Rev. Harrie R. Chamberlain and Professor Rufus F. Jones.

The Department of CHRISTIAN ASSOCIATIONS will have for its general topic Social Service with papers on "How the Association can Educate its Members for Social Service," exhibiting a definite course of lessons, "What Additional Forms of Social Services can the Y. M. C. A. promote?" "Social Service discussion Topics," "Co-operation with Other Organizations." Among the speakers already secured are: Dr. E. T. Devine, Mr. L. W. Messer, Mr. R. E. Lewis, Mr. C. F. Powlinson, Mr. Walter T. Diack and Professor Shailer Mathews.

The Department of YOUNG PEOPLE'S SOCIETIES will consider "A Year's Program of Educational Work," "The Unification of the Teaching Work of the Church," and "An Investigation into the Courses now Available for Young People's Societies."

The Department of THE HOME is to discuss the Work of the Church in Training Parents, in Training Young People for Parenthood, and the question as to the furnishing of Substitutes for Homes, Morally and Religiously Deficient.

The Departments of Theological Seminaries, Sunday Schools, Teacher Training, Elementary Schools and Religious Art and Music all are busily engaged in preparations for full and valuable programs; of these detailed announcements will be issued later.

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